

Miscellaneous.

THE TRUE ARISTOCRAT.

In discussing social philosophy, the aristocratic point of view is usually mentioned only to be condemned. But the aristocratic point of view, while it may be one-sided, is not arbitrary. It is the result of natural development and experience. It is founded on the knowledge of human nature, the science of government and the weight of responsibility. The true aristocrat is *grown*, not born or made. He is Nature's handiwork, the product of her methods and processes. Experience, suffering, effort, insight, self-victory, culture, refinement, sensibility, all these contribute to train, discipline and mould the genuine aristocrat. Small wonder that the gentleman, developed by nature in this school, should feel a certain contempt for the levelling tendencies of a Socialistic Democracy. He knows that things cannot be equalized by going down hill, for Nature is "agin" it.

It is a mistake to say that aristocrats live by privilege. No one does this but fools and knaves. The price of privilege is slavery to something or somebody. Endow a man with great estates, and if he does not live soberly and discharge his responsibilities with a reasonable measure of right and justice, he begins to degenerate in health, mind and character. The administration of his estates, or his business, as the case may be, pass into the hands of abler parties by inalienable natural laws.

Such a man may remain the nominal owner, but he is not an aristocrat, and the only privilege he enjoys is that of being a glutton, a libertine and a wine-bibber. Do we really envy men the chance to indulge their lower natures—to commit moral and physical suicide? The forces which pull us down are stronger than those which lift us up. Few of us can afford to do without the continuous spur of necessity. In few is the spirit fine enough to hear whisperings from the other world.

The aristocrat seldom makes any defence of charges made against him. He knows it is natural to the crude and undisciplined to grumble, complain, denounce. He wastes neither time nor breath on deaf ears and near-sighted eyes. He realizes that hatred and envy, misunderstanding and misrepresentation are the price he must pay for his elevation. He knows the inconstant nature of the multitude, their reckless abandonment to the feeling of the moment, the gusts of passion, the hasty acts, the brief repentance, the innumerable mistakes and errors